

OF LIVELY
ANATOMIE
OF DEATH:

Wherein you may see from whence
it came, what it is by nature,
and what by Christ.

Togeaether with the power, strength,
and sting thereof: as also a
preparatiue against
the same.

Tending to teach men to lyue, and
die well to the Lord.

By IOHN MORE, preacher
of the Gospel.



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Omnia mors aequat.

Death spareth none estate, no pompe,
 no wealth, no power at all:
 No threatens, no prayers can auayle,
 when pleaseth him to call.
 He steemes no more a mightie Prince,
 his Scepter or his port,
 Then Mattocke of a laboring man,
 one of the poorer sort.
 The King, and Subiect, Rich, or Poore,
 in substance dead be one:
 No Lyon better is then Cur,
 when both their lyues be gone.
 So still the glorie of this worlde,
 out of this worlde doth passe
 With him, who lyuing in this worlde,
 once in great glorie was.

T. P.



The Printer to the Christian Reader.



*Entlemen, our Diuines
do tell vs, that Ioseph
of Arramathæa made
his Tumb in his lyfe
time, and in the midst
of his Garden; to this
ende questionles, to put him selfe in minde
of death, in the midst of his pleasures:
And seeing the life of a Christian should be
continually exercised in the meditation of
Death, by reason of the continuall conflictes
which we suffer: not in respect of any open
emie, but in regarde of our secret sinnes.
Euery day, euery houre, euery moment, and
in euery place, the Deuill fighting agaynst
vs: the worlde with his delyghtes, and the
flesh with his pleasures in so hot an assault,
as doth admit no peace, nor suffer any truce,*

To the Reader.

*I thought good to present you with this
Anatomic of Death, that in the midst
of your delights, you may take a view of
him, who will in the ende, cut off all your
delights. Accept it as I import it, the Pawne
of my good desire to pleasure you, and Bill
for your assurance, to receaue greater things
at my hand, when opportunitie shall serue:
in the meane time, as you tender the health
of your body, so likewyse care for the health
of your soule: remembring, that Death to
the wicked, is the high way to Hell: but
Death to Gods chyldren, is the path-way to
Heauen.*

Yours in all loue,



W. Iones.



To the Worshipfull M.

Thomas South Esquire.

The fulnes of comfort in Christ

our Saviour, to supplie the
sorrowes for his deceas-
ed Father.



Good Sir, I haue recea-
ued your Letters, the
messengers of your sor-
rowe, and the workers
of my griefe: for that I
now misse a louing kind
Neighbour, as you do
want a kind louing Father. And if the most
renowned king *Dauid*, notwithstanding the
great enmitie betwixt *Saul* and him, did
shed as many teares from his eyes, when he
heard that his enemy was murdered, as there
did issue droppes of blood from *Sauls* body

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when it was wounded. I trust my Christian sorrow for my friend, shalbe christianly excused, sith that it is a naturall thing for one man to haue compassion vpon an other: and of all worldly losses which we receiue by death, the losse of such a friende is very bitter; although now by death he hath gayned an estate, which is incomparably better. God hauing taken his vnbodyed Spirite, to the fruition of his Diuine essence in heauen: but left his vnspirited Body, to be layde by you, on his last bed in the earth, and your selfe, to the practise of your Fathers forepassed vertues: that in the ende of your race, you may inioy the benefite of your Fathers foretasted comfortes: which I must acknowledge to be the sweete fruites of his godly lyfe. And where as I vnderstande by your Letter, so many in number, so excellent in qualitie, so comfortable in his extremitie; both for the quicknes of his sence, and the quietnes of his conscience, and readines of his memorie: that if he would haue wished longer lyfe, then that he lyued, or more Worlthyp, then that he inoyed, or greater wealth then that he possessed, yet he could not haue desired at the
handes

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handes of God, a more heroyicall gyft, then the grace he had, to die in his grace: because, as punishment is ioyned to his displeasure, so glorie is alwayes knit to his gracious fauour. Therefore (good Sir) hencefoorth surcease your sorrow, least you be charged to grieue at his solace. And seeing the preuiledge to die well, is onely allotted to them whom God hath giuen the grace to liue well: endeavour as you are by nature, so in lyfe and death, you may shew your felfe his Sonne: that as death tooke *Manasses* cutting his Corne, and binding vp his Sheaues; so death, when death knockes at your gate, may finde your *August* past, and your Haruest at an ende: (I meane, not of your Corne which growes in Swallowcliffe-fielde) but of the thoughtes which flowe from your hart. To this ende, my friende hath bestowed vpon you this litle Treatise, made by a Diuine endued with an excellent spirite, requesting you to patronize it with your fauour: but especially to follow it with your best indeuour. For so you shall lyue full of good workes, as your Father died full of good dayes, and leaue a testimonie of righteousness vnto your Chyldren, as their

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Graundfather hath left, both to you and
them. Thus, with hartiest resalutations to
your selfe, your wyfe, and syster, I commit
both you and yours, to the Almightye
God, whose you are, and whom
you serue. London. 27.
of Ianuarie.

1595.

Lovingly and assuredly yours,

William Barforde.





A lyuely Anatomie of Death, &c.



WE see it verified by
experience, that all
earthly and transito-
rie things haue their
ende, to the which
they tend. Our very
yeares are limited, God hath measured
out our moneths, the dayes of our
liues are dated, how long we haue to
liue. So that our first lesson (euen at the
beginning) that we haue to learne, is
this, to thinke of our ending. Wee see
that the longest day passeth, and the
night succeedeth: howe summer fol-
loweth winter, and winter summer.
The sunne it hath both his rising, and
his setting, his shining and his shading.
The spring time hath his course in co-
uering,

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uering, and clothing the ground with fruites. Summer it rypens them, Harvest gathers them, and winter spends them. Thus one thing followeth another: and both one and another passe swiftlie to their end. The generation of one thing is the distruction of another, and the death of one thing is the life of another: first is our generation, then our conception, after comes our birth in wonderfull weakenesse, our cradle is our castle, when we haue once crept out of that, we come to a little strength: yet long is the time eare we come to ripenesse. And here (behold) we neuer continue in one state: for as our strēgth increased at the first, so by little, and little it diminisheth at the last. As youth succedeth childhood, and age youth: so childhood, youth, and age, haue all their end. We prooue by experience, that the freshest and sweetest flower soone fadeth, and hath his fall: our garments waxe olde, be they neuer so gay: our

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our buildings become ruinous be they neuer so stately : And as our life is vp- holden by the death of Gods creatures: so death shall be the end aswell of vs, as of them. But to come neere to my purpose, you see the former yeare, which was new, is both olde, and ended : the new yeare which is now entered, requireth a new gift, a debt I may call it, which your deserts may challenge for a dutie. That which I write, I wish, God onely must giue it : yet (through him) I offer it, God graunt you may well accept it. A posiey therefore I present, most fittest for your state, which is both fresh, and faire, sweete, and sauerie: which neither the frost of Winter can so bite, or the heate of Summer so parche, or any storme or weather whatsoever so assaile, but that it springeth, smelleth, tasteth, and lasteth for euër.

Memento mori : Remember to dye.
Recordare nouissima, Remember your latter end : this is your Posiey, and

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you

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you shall neuer doe amisse, this is the smell, this is the sent of your Nofegay, which if you apply dayly to your senses, it will perfume your soule and body, that all without you, and within you, shall be as a sweete odour, and flagrant incense, to the Lorde of Hostes.

Nowe to make profite of this possey, remember (I beseech you) that sithence we liue, in ouer, and haue our being in God, that therefore our liues are not our owne, but lent vs for a time. Remember that we are borne to dye, and dye to liue: If this once were beaten into our braines, we would not so much deceiue our selues. For the forgetfulnesse of death, and hope of life, makes vs so secure, and carelesse, as that we desire no other heauen, then earth. Many make a couenant with Death, and clap hands with the graue, hoping thereby to escape, and so bathe themselves in their fleshly pleasures, and
wallow

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wallowe like Swine in their filthinesse,
following things apparant to the eyes,
neuer regarding the time to come, till
death preuent them of a sudden, and
scommon them to appeare before their
Iudge : so it comes to passe, that as
they liued wickedly, so they dye most
miserable. Their hope is as the winde,
and their confidence like the Cobweb.
Death is a terrour, and a tormentour,
both to soule and body: and this is the
reason, they haue not learned to dye.
Death is strange vnto them, he seemes
an vglesome monster, they dare not
once beholde him. True it is, that
Death in it owne nature is most terri-
ble to beholde, that the sight thereof a-
mazeth all our senses: yet he that is ar-
med with faith, is well assured, that it
is sent for his profit, to be his packhorse
to carry him from earth, to heauen:
from paine, to pleasure: from misery,
vexation, griefe and woe, to endlesse
mirth, melodie and ioyes vnspeakable

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with God for euer. To the ende therefore that the remembrance of Death driue vs not to dispaire, but may rather comfort vs in our conflicts, it will not be amisse (if according to my skill) I shew you some Anatomie, in which you may see (as in a glasse) the originall of Death, and from whence it came, what it is by nature, with the power, strength, and sting thereof: and what through Christ to the faithfull. Lastly, a preseruatiue, or at least a preparatiue against the same, so that it may rather helpe vs then hurt vs.

First, touching the originall and beginning of Death, it seemeth doubtfull from whence it came, & what Auctor it had: for although the issues thereof be in the hand of God, and that it is his handmaide to execute his will (as he also fetters the very diuels themselves, who can do nothing without him) yet all the creatures that God made were very good, and as he is the very good-
nesse

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nesse it selfe : so can nothing but good
proceede from God . And therefore
since Death, and the diuell, be enemies
to God and goodnesse, be destroyers
and corrupters of nature, which he had
made, they are none of his creatures,
he is neither their Auctor, nor they of
his offspring. From whence then came
Death : it proceeded from the diuell.
*God (saith the wise man) created Adam
without corruption, and made him after
his owne Image : yet through enuie of the
Diuell, came Death into the worlde, and
they that holde of his side, prooue it. So that
the father of Death is the Diuell : and
as he is ill by nature, so is Death in it
selfe issuing and proceeding from such
a Fountaine. The Diuell is the Auctor
of sinne, and consequently of Death,
for by Sinne, Death entred, and Death
is the wages thereof. He that commit-
teth sinne, is of the diuell: for the diuel
sinneth from the beginning, he is a
murtherer from the beginning, he is*

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both a lyar and the father thereof: not by creation, but by corruption. God made him an Angell, he made himselfe a diuell. So falling from God, he fell from goodnesse, and became the father of sinne and wickednesse. *Non stetit in veritate*: he stood not in the trueth. Now being thus transformed, from an Angell to a diuell, and that of himselfe, not of God, who made him good, he lost the prerogatiue of his creation, and so was altered both in name & nature. Now being false, obserue his fetches, (being that enuious man) he repined at the state of man, made like to God: He came couertlie to *Heuah* in the similitude of the Serpent, and after long allurements, caught her in his snare, that she consented. So being snared, she bends her force to catche her husband also: and indeed preuailed. Marke the diuels proceedings, and see what hookes he had hidden, vnder his fine and pleasant baites. First he bewitches
her

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her senses with a faire shew, and goodlie taste of the fruite forbidden. Secondly he assaileth them with infidelitie and doubtfulnesse of Gods worde pronounced: namely, that they should dye the death, and puts in peraduentures. Thirdly, he opposeth himselfe to the vndoubted trueth of God, setting downe the contrarie, *You shall not dye.* Lastly he pricks them forward to pride and selfe loue, *You shall be as Gods, you shall be as cunning as the highest in good and euill.* So the poore creatures, not leaning to God, nor asking counsell at his worde, but trusting to themselves, and beleeuing his vaine and strong delusions, they yeelde and came to his lure: and in yeelding, were seduced, and so snared, and holden with the cordes of their owne sinne, and fetters of their owne finding out. Then through this disobedience, comes the iustice of God to reuenge it selfe on man, and the penaltie which it exacted, was

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was death appointed, and due by God to their disobedience.

See therefore nowe the petigree of Death, and of what parentage it proceeded. Came it from God? (I say) no; but was deriued from the diuell, by the meanes of sinne, which he brought in to the worlde, whose stipend and wages, is death and damnation: the ouerthrowe of mankinde, an enemy to nature, the breache of Gods lawe, the power of the diuell, the strength of Gods wrath, and most heauie displeasure; And albeit that Death (as I haue said) be deriued from the diuell, yet it is also attributed to man himselfe, to leaue him inexcusable, as it most plainlie appeareth in *Pauls* comparison betwene *Christ* and *Adam*. *As by the offence of one man (saith he) Death reigned ouer all, and sinne came on all to condemnation: so by Christ, which is one, the benefit of grace abounded towards all men to iustificatiō of life: and as sinne by Adam,*
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*reigned vnto Death : so grace reigned by
righteousnesse vnto eternall life through
Christ . In which opposition we may
likewise see Death attributed vnto all,
through Adam, and not vnworthily: so
that man and diuell , are partners in
sinne, and so in Death. Here two things
runne together : the tempter and the
obeyer. Satan tempted, and perswaded
of enuie , intermingling the matter,
with lying and slander of the truth
to breake Gods commandement : yet
notwithstanding all this, Satan had no-
thing preuailed, had man resisted, and
not consented : therefore we may con-
clude, that in respect of Sathans enuie,
and roote of his euill temptation and
lying , tending all to mans vndooing,
and vtter destruction , that so he may
be called (as he is indeed) the Auctor
of Death: yet in respect of the assent &
consent of man in transgressing Gods
lawe , Death may well lye on his neck,
and he may most boldly be accounted
his*

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his owne bane, though indeede there were no other Autor, being created to the likenesse of God himselte, and flourishing with free will, which (as then) he possessed. The diuell then is not the absolute and proper cause of sinne and death, because the nature of the absolute, and proper cause is such, that it going before, the effect cannot choose but follow: but it falleth not out so in man, prouoked of the deuill: who although he continually assaile, and most vehemently assault Gods children to sinne: yet sinne doth not alwayes follow his assaults. His worke is not effectuell, for many of Gods saints and seruants very mightily resist him, being armed with faith: which weapon he flyeth. Againe, let vs imagine (saith a godly father) the diuell himself neuer to haue falne from God and man (as yet) to haue stooode in his creation: yet man by nature might haue declined, and should haue had indeed the cause of sinne in himselfe:

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selfe: the reason is this; God gaue him
free will, and so left him to himself: free
it could not be, but that he had full
choise of good and euill: yet not so vn-
armed and naked was he left, but that
God gaue him power and strength suf-
ficient to continue in his vpright state:
albeit he leaning too much one waye,
and sliding from Gods lawe, and not
vsing, but rather abusing the meanes
that God had giuen him, he fell of him-
selfe from his creation, and so was in-
tangled in the snare of the diuell, death,
and euerlasting condemnation: so
that in this supposition the suggestion
of the diuell is not simplie the cause of
sinne and death (the diuell as yet not
degenerating from God.) Neither also
hath the diuell power of mans will to
bowe it (as he listeth) to his purpose.
Furthermore, we must not thinke that
God is to be blamed, for not shutting
all gates, and stopping all gaps rending
to sinne: for that (as I sayd before) he
gaue

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gaue to man, armour sufficient to defend himselfe, and to keep him from falling. Neither yet was it vnagreeable to Gods iustice, to make a distinction betweene himselfe and his creature, for that he himselfe is only good, without change or alteration, all his creatures good, yet subiect to change: yea in the very Angels of heauen themselves (in respect of God) there is found imperfection, the Cherubins hide their faces with their wings, for the brightnesse of his glory.

Thus doth God humble all his creatures to exalte himselfe, to teach them this, not to go from him, of whom they had, and haue their goodnesse, nor to leane onely to themselves (though by creation good) yet subiect to corruption. Though mans nature (saith *Augustine*) was vpright and sound, and nothing sinfull, yet it was capable of sinne & apte to receiue corruption. Though man in his nature were immortall (standing

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ding in his state) yet was he inclinable to mortalitie. As for example; we see our flesh apte to receiue a wound, yet euery one is not wounded. The body of man is subiect to sieknesse, yet many often dye, not subiect to sicknesse: so the state of *Adams* body was such, that although he might haue dyed, yet (except sinne had come betweene) he might and should haue beene preserved of God from death. Euen as the hose and shooes of the *Hebrewes* in the desert by Gods mightie power neuer waxed olde, by wearing or consumption. Therefore to hedge vp this gap, man was subiect to death by nature, yet not necessarily, as though he sawe no way to shunne it: for now I go no further then mans knowledge, setting Gods election and secret working aside: for he had sufficient force giuen him of God in his creation, to auoide it. Gods lawe was written in his heart agreeable to his nature: he thought it

no

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no yoake or flauerie to obserue it, his shoulders, and other parts being strong enough to susteine it. Sinne therefore we may see, hath diminished our strength, and altered our nature, that now we are slaues to those, who before were our subiects. Gods law now written, is the same that before were ingrauen in nature; yet now it is a huge weight, and heauie yoake, which neither we, nor our fathers were able to beare, except we be first new borne in by the holy Ghost, giuen vs of God through Christ. So that to conclude this point, not only the diuell, but euen we our selues are the cause and auctor of sinne, and so of Death. Although indeed (as *Augustine* alledgeth) *An ill thing hath no cause efficient, but rather deficient.* And if any man (sayth he) wyll goe about ouer curiously to searche out the efficient cause of Death, it is all one, as if a man should labour with his eyes to see darkenesse, or to bend the
sence

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sence of his eares to heare silencie,
which since they bee of themselves
meere depriuations, haue no essence in
nature, though existent in some sub-
iect, and knowne vnto vs. The sight
seeth nothing but bright things, and
the eare heareth nothing but a noyse
of loude things: these thinges are
knowne to our senses, not by vse, but
by depriuation onely. The deficient
cause, and Autour therefore of sinne
and Death, is Diuell and Man: the di-
uell by suggesting, the other by obey-
ing: both their actions not vrged of
God, but voluntarily of themselves.
Learne therefore this by the way, who-
soever committeth sinne is of the di-
uell: whosoever sinneth is the seruant
of Death. Neither let vs so rage against
the Deuill, as that we altogether ex-
empte our selues from gilte, but rather
knowing the readinesse of the diuell,
in assaying, and our owne willingnesse
in obeying, we may both renounce the
C Deuill,

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Diuell, and forsake our selues, & cleaue onely in this extremitie to the Lord. Out of this original of Death, we may fetch the definition : wherein let vs consider what it is in nature of it selfe, without Christ, what sting it hath, and of what power and strength it consisteth ? Death in it selfe, is not onely a killing of the body, but also a sleying of the soule : not onely a separation of soule from body, but a diuision and cutting off, both of soule & body from God. Death therefore is two folde, to wit, corporall and spirituall : yet both of them, the stipends and rewards of sinne, and both of them due to all without exception : For all sinned, and are destitute of the grace of God. This corporall death (as I said) is a separation of the soule from the body, and is called the first death. Spirituall death, is a cutting off, of the soule from God, and excluding and shutting out of the same, from the blessed and sweete countenance

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nance of God, which is life it selfe: and
this is called the second death; com-
mon (I say) to all by reason of sinne,
yet not preuayling ouer Gods chil-
dren, for whose sinnes Christ hath sa-
tisfied. Death therefore at a worde, is
nothing else but a departing from life,
and the life of the body is the soule:
therefore the seperation of the soule
from the body, is death. And as the
soule is life to the body, so the life of
the soule is God: therefore the going or
departing of the soule from God (to
cleaue to sinne) is the death also of the
soule. Without God there is no lyfe:
therefore *Adam* and *Euah*, departing
from God, departed from life: and al-
though their soules were not presently
seperated from their bodyes, yet being
gone from God, their life; they lay (as
it were buried) in their bodies, as also
their bodies themselues, euery moment
subiect to corruption. So soone as man
by sinne turned himselfe from God:

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even so soone was he destitute of his grace and fauour, that he could not so much as once aspire to felicitie, so that presently the souldiers of death besieged his body, to wit; hunger, thirst, sicknesse, sorrow, and all kinde of calamities. So soone as euer they had finished (saith *Chrysostome*) even so soone did the Lorde pronounce sentence of death against them. And euen as those that are condemned of the Iudge, although for a while (perhaps) they may be referred aliue in prison, and be reprieved, yet in effect they are accounted but for dead men. Euen so our first parents, though (through the exceeding great mercy of God) after sentence pronounced, they did long enjoy their liues: yet forthwith in effect they were as good as dead, for no day, or houre, or moment, did afterwards ensue, that they had assurance of their life. Whereby we haue to learne, that the life of sinners is no life (indeed)

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of his (eed) but a death being estranged from
d not for the life of God, & all remaine as dead,
so that which lack beliefe in Christ: for onely
in be- Christ (who is eternall life through
thir- faith) dooth quicken his children, so
of cala- that truly to acknowledge Christ, and
ad fin- through faith to possesse him, is indeed
foone- to be freed from Death, and to haue
nce o- eternall life. Onely in name to professe
s those him is the part of dead men: for who-
ge, al- beuer belecueth not, remaineth in
y may- death: because the wrath of God tari-
be re- eth vpon him. He which hath not the
comp- Sonne of God, hath not life: hereof
ur fir- faith *Iohn* to the Angell of the church
xcee- of *Sardis*. *Thou hast a name that thou li-*
r fen- *nest, but thou art dead.* Hereof Christ
g en- calleth the *Pharisees* painted sepulchres,
n ef- whose soules were dead in their bodies
or no- for want of faith: hereof he said to the
after- young man, *Let the dead burie the dead.*
ce o- And *Paule* to the wanton widowe, that
arne, being aliue she was but dead: *Awake*
(in- *thou that sleepest, and stand vp from the*
ced) *dead.*

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dead, and Christ shall giue thee light : you
hath he quickened, which were dead in your
trespasses and sinnes. By this that hath bin
spoken, we may see, not one, but all are
subiect to the spirituall death, being full
of sinne and disobedience, and so re-
maine, (those onely excepted) which
are quickened by Christ, and are bu-
ryed by Baptisme into his death, to die
to sinne, and liue to righteousness, to
the glory of him that dooth quicken
them. And as faith in Christ, is the lyfe
of the soule being dead through sinne:
so no faith can quicken vs, which is not
liuely in it selfe, namely which appre-
hendeth not Christ, which worketh not
by loue, which flourisheth not with
fruits: for faith without good fruits, is
dead. And therefore to the end we may
be reuiued (being buried in our sinnes)
we must first beleue in Christ, which
is our lyfe. If our beliefe be liuely, we
must shew it forth by our fruits: other-
wise we may haue a name to liue, and
yet

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yet be dead. Nowe to vnderstand this
pointe the better : learne what it is to
be dead in sinne. They are sayd to be
dead in their finnes, whom Death still
holdeth in the fetters and cordes of
their sinne, who cannot so much as
mooue themselues to any goodnesse,
who haue no fence or feeling either of
Gods mercie or their owne miseries.
Those to whom all goodnesse is vnfa-
uerie, whose bodies and soules are hol-
den captiues of the diuell, whom they
serue as slaues, which are like the deafe
Adder, that stoppeth her eares, and will
not heare the voyce of the charmer,
charme he neuer so wisely : such as are
wedded to their owne wicked willes,
whom the God of this worlde hath so
blinded, that they can neither heare nor
belceue the truth : whose conuersion
is as hard, as to raise vp sonnes of stones
vnto *Abraham*. Here we ought to learne
to lothe sinne, which brings vs in such
thraldome to Death and diuell, which

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cuts vs off from God, shuts vs out of heaven, robs vs of saluation, brings the wrath of God vpon vs : which is vnmeasurable and infinite, and neuer able to be fully satisfied, but by only Christ, who is infinite and of like maiesty with God his father . Nowe to the end that the goodnesse of Christ, and his grace, (which hereafter I minde to speake of) may more appeare, in so miraculouſlie deliuering vs from the power of death, and the deuils tyrranie ; it will not be amisse to set out the force, strength, & ſting thereof, that the power of Christ in vanquishing the same, may more be magnified . The originall you haue heard already, as also the discription, who be subiect to it, and their state in this their thraldome : Now therefore marke, that as the diuell, and man together brought in death, by sinning, so it now being entred, is become the very kingdome of Satan, wherein he exerciseth his tyrranny . By this death he
shew-

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sheweth his triumphing ouer man, whome he so seduced in holding him so fast fettered in the linkes of his owne finnes, and so hath him as his slaue, is counted as his Prince, and ruleth ouer him as a head. God did renounce vs, although he created vs, and cast vs of, whom he had made: euen to the forme of his Image. And as through sinne, he gaue vs ouer to the deuill: so he iustly appointed the meanes to hamper vs: neither was this his doing contrarie to his iustice; nay rather if he had not so done, he should haue seemed to deny himselfe, and to be repugnant to his worde pronounced. In the beginning he created man, in righteousness, and holinesse, according to his owne shape and likenesse. So long as he kept this forme, he enioyed his blessed presence, his protection and prouidence ruled ouer him. He wanted nothing that was necessary for him, all creatures were his seruants, they came at his call, & bowed at

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at his beck, euen the beasts of the fielde,
the fowles of the ayre, and the fishes of
the sea, he put all things in subiection
vnder his feete: so that it forceth the
Prophet to cry out, and with a lowde
voyce to exclaime. *O Lord how excellent
is thy name, in all the worlde? what is man
that thou art so mindefull of him? or the
sonne of man that thou soregardest him?
thou madest him lower then the Angels to
crowne him with glorie, and great worship,
he wanted nothing that harte could wishe,
he was placed in Paradise amongst all pas-
sing pleasures. The ground of it selfe
yeelded foorth her increase, without
toyle or trauell. He was made Subiect
to no creature, but was Lord of all (him
onely excepted) who had so preferred
him. This God, and this Lorde, for all
these his graces and blessings vnspeak-
able, required no great homage or ser-
uice at his hand, he exacted no high
rente, he did not ouer charge him: But
only this (to shewe his foueraigne au-
thoritie*

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thoritie ouer him) he gaue him a commaundement, no weightie thing to be obserued, but a matter easily to be performed: to wit (that he hauing abundance of al things beside, he should absteyne (for his pleasure) from tasting of the tree of good and euill: and all this he did, to trye his obedience. Marke now on the other side, this vnkinde creature: this vngratefull wretch, and wicked man, forgetting God, and what he had done for him, casting all aside behinde his backe, most traiterously, villanously, and most lyke a monster, rebels against his Lord, contemneth his Creator, and sets his God at naught, & so listens to the deuill, beleeeue his lyes, following lyke a beast his sensuall appetite: and euen in that one thing forbidden, spighteth his God, regardeth not his worde, feareth not Death that was threatned, but eateth of the forbidden tree, maugre the beard of God and his iudgements. See therefore the
great-

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greatnesse of his sinne, and the due deserts of this euerlasting death (which I spake of) could any punishment bee great enough, or any bitter plague bad enough for such a haynous fact, that whereas God had giuen him such libertie, and freedome of all things, he would not so much as obey him in one. Againe, God did not onely binde him to obey him, but threatned his disobedience. *If thou eate thereof, thou shalt dye the death.* Notwithstanding both Gods commaunding, and his threatening, he is most carelesse, and swiftly runnes headlong to sinne and wickednesse, and so entred into such a masse of miseries, whence neither he himselfe, or his posteritie, could euer vnwinde themselves. For so abusing his owne freewill, he lost it, and was made a slaue vnto himselfe: defacing Gods image, he became like vnto the diuell: and contemning life, he found out death, euen death eternall. This was the wages of
his

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his sinne, this was the hyer of his labour, this great profit reaped he for his paines. Marke now the fruite of his disobedience: God thrust him out of Paradise, and being extruded, kept him out by Cherubins, so he sawe his owne shame, and could not couer his wickednesse: his Figge leaues would not serue his turne, but God accursed him, and his seede: he plagued the earth with barrennesse, & made all creatures feelee the smart of this fall: and as he disobeyed God; so caused he disobedience in the creatures towardes him. Hereof comes the fearcenesse of Lions, Beares, Tygers, Wolues, and all wilde beasts: hereof arised all rebellions, and warre, disorder, scarcitie, dearth, hunger, cold, nakednesse, plagues, murther, and all kinde of miseries that are in the world: all which, are fore-runners of this eternall death, and ringleaders to damnation. And to conuince vs of this our accursed state the better, God renewed
his

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his law first written (as I said) in nature: but blotted out by our fall, euen in tables of stone, to shew vs the hardnesse of our hearts, that so (as in a glasse) we might see our owne condemnation. For amidst the heapes of other sinne, pride so possessed our hearts, that although we were nothing but sinne: yet we thought our selues cleane, holy, and righteous. We were so blinded, that we knew not sinne, vntill the law layd it open, & shewed vs our nakednes. *Without the law (saith Paul) we had not known sinne. I knew not (saith he) sinne, but by the law: for I had not known lust, except the law had sayd, Thou shalt not lust. But sinne tooke an occasiō by the cōmandement, & wrought in me al manner of concupisence: for without the law, sin is dead.* Not as though there were no sinne in the world before the publishing of the law (for euen the *Gentiles* them selues which had not the law written, shewed the effect of the law in their harts, their conscience also bearing witnesse,

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re: witnesse, and their thoughts accusing
ta- one another, or excusing) and therefore
esse being conuincd of sin in their soules
we without the lawe written, are a lawe vn-
on. to themselues: and sinning without the
ne, lawe, shall perish without the law writ-
al- ten, by the lawe of nature ingrafted in
yet their hearts. This is prooued by many
nd morrall vertues, that they naturally fol-
hat lowed, and by many vices which they
d it naturally hated. This knowledge of
th- the lawe of nature (though vnperfect)
uen yet sufficient to confound them. Albe-
the it sinne indeed was then hidden in re-
law spect, and their best knowledge of the
oke lawe so ouershadowed, and well nigh
ht blotted, that sinne could not appeare in
out his nature. But when the lawe was re-
re newed, sinne (that seemed to be dead) re-
he uiued, and shewed it selfe: all our spots
n- did then appeare, which before were
w darkened, by ignorance of Gods lawe,
in which we gained by our fall. The lawe
g then conuincd vs of sinne, & reuealed
c, our

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our nakednesse, which our Fig leaues had hidden, it opened the inward man with all his concupiscence, it shewed vs our shame and confusion, our vgel-some shape, most monstrousto behold, how wee were transformed from the Image of God, to the similitude of the diuell: it put vs in remembrance of our deuine nature, which wee had lost: it shewed vs hell and the wrath of God. Nothing but condemnation appeared by it: it let vs vnderstand how farre we were falne from God, how all things both within vs and without vs, were corrupted: it painted out God in his nature, according to his most pure holinesse and iustice: how he requireth all our heart, all our soule, all our mynde, all our might, all our strength, all our force, in this his seruice. All our members, both head, handes, and heart (yea all partes that we possesse) are tyde to his obedience. The least sinne could not shadowe it selfe, but it shewed it in

vs,

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vs, not condemning only our outward
actes, but geuing sentence against our
wicked thoughtes : yea, all our idle mo-
tions, without consent. And therefore
since all flesh (created of God) is corrup-
red : so that the verie imaginations of
mans hart, are onely euill continually,
since that by the Law it is conuicted,
that there is none that doth good, no
not one, but all are concluded vnder
sinne, and subiect to the same guilt of
damnation. Since by the Law com-
meth the knowledge of sinne, and that
it stoppes every mans mouth, and makes
all the worlde subiect to Gods iudge-
mentes, and summons them to appeare
before his seate : since it was added, be-
cause of transgressions, & that our finnes
might more appeare and abound : there-
fore it is called (to the vnregenerate man)
an importable yoke : the occasion of
sinne, hence it is called the law of sinne,
and of wrath, the administration of con-
demnation, & the oldnes of the letter,

gallus

D

which

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which cannot giue life, but pronounceth all our workes accursed.

And here beholde the strength and sting of death. How did death enter? By sinne. How did sinne appeare? and what is the strength of the same? The Law of God, which giueth sentence of condemnation agaynst all flesh, and leaueth not one iustified in his sight: And yet notwithstanding all this, the Law of God is holy, iust, and good, opening his very will, setting a blessing before our eyes as well as a curse. It was not contrary to our nature before it was corrupted, but agreeable for the Image of man, in which he was first created. It teacheth the very patterne of true obedience, what is agreeable to God and his nature, how much he hateth sinne, and delighteth in goodnes. It offereth both lyfe and death: lyfe to the obeyers, death to the breakers.

Therefore let vs all glorifie God, let euery mans mouth be stopped from accusing

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cusung him or his Law. Let vs confesse
against our selues our sinnes, and say
vnto him : Shame and confusion be-
longes vnto vs, Death and dampnation
is our due: the heauie anger, wrath, and
hell, are our desertes: And thou O blef-
fed God, art iust, righteous, good, and
gracious, in all thy doinges for euer.
Let vs thus (I say) giue sentence against
our selues, that God may be founde
cleare (euen to the most wickedst men)
when he is iudged. Well then, let vs
beare in minde that God is not too ri-
gorous in punishing vs with eternall
death, by reason of our finnes so con-
uined by his lawe: and that Gods in-
finite iustice thus broken & disobeyed,
coude not otherwyse be answered of
man, but by infinite susteyning of eter-
nall death.

Marke therefore (I pray you) the
whole kingdome of the Deuil. He first
fighteth and warreth with temptations,
which are as darts to wounde our

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soules to death ; which if we resist not,
(being so tempted, but yeelde to sinne)
then comes the Law against vs with his
force, and by vertue of the Law, death
entreteth and triumpheth. For the sting
of death is sinne, and the strength of
sinne is the Law ; for it sheweth vs Hel,
which is the pallace of Death, & leaues
vs in perdition. So that you see (accor-
ding to my promise) what Death is it
selfe, what Prince it hath, and what
strong Souldiers it hath to keepe his
kingdome: to wit, the Deuill him selfe,
sinne, lawe, wrath of God, and all to
vpholde it : Wherefore it is no maruel
yf the remembraunce of death be bitter
to many, and that they abhor and hate
it. I say it is no wonder if all their
ioyntes do tremble and shake a sunder:
for the horror thereof made the Sonne
of God oft to pray against it, to sweate
droppes of blood for the agonie of it,
and to cry out to his Father as a man
forlorne. *Why hast thou forsaken mee?*

Nci-

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Neither yet was this so strange a miracle, to see the Sonne of God so amazed at death: for it set both Deuill, Lawe, Sinne, Hell, Graue, and wrath of God against him: all these were armed to ouerthrow him: all these were Death his Souldiers, and appoynted capraynes to conquer Christ. And any, or the least of these without him, will quite destroy vs.

But now (to your comfortes that beleeue) let vs see who got the victorie, whether Christ or Death, or which of them was spoyled: that so we may learne to confirme our fayth in the midst of our conflictes: You haue heard already what death is in it owne nature, & now heare what it is through Christ. Our estate without him we know: we are euen holden in the shadow of death, being fettered in our finnes. The weight of our finnes is the Law of God layde vpon vs. Hel is our prison, & death is our Iaylor to hold vs.

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See how we are locked from God: yet most iustly (as I noted.) In this distresse and deepe dungion, Iesus Christ came to visite vs, euen God and Man a right redeemer for vs: he takes our cause vpon him, and he reasons and wrastles with the Deuill, that helde vs captiues. This mightie Sauour tooke flesh and blood, to take our part, that he might destroy through death, him that had power of death, that is to say, the Deuill, and that he myght delyuer all them which for feare of death, were all their lyfe time subject to bondage. He suffered for our sinnes, the Iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but quickened in the spirite, that he might be our ransome.

Marke therefore diligently (I beseech you) this his combat and conflict. For, he had to deale with the Deuill, who helde vs captiues. The Deuill for his defence had the Law, euen the righteous

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ous law of God: which man had transgressed, and therefore now worthely subiect to his power. The obiections therefore that he made against man to Christ, are these. *Whosoever breaketh the Law of God, shall die the death: but man hath broken the Law of God, therefore he shall die the death: and by the vertue of the Law (sayth the Demill) I will holde him in death.* Againe, the Law of God is according to his nature good, holy, and righteous. And therefore the death of man pronounced by the Lawe, is iust, and his damnation righteous. God the Law giuer, is infinite and eternall: therefore his death must be endles and euerlasting. God is iust, and can not denie himselfe. He sayd, that man (yf he should breake his lawe) should die the death: and therefore death shal hold him. God is perfect & pure: and therefore the satisfaction must be according to his nature. His law bindes both soule and body, euen thought, worde, and

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deede: and therefore let man performe this, and he shall liue. These, and many more are the dartes of the Deuill, which he throweth agaynst our foules to wound vs to death: the least of which, assuredly will pearse vs thorow, were it not that the strength of Iesus Christ rebounded them backe, and bluntens them. He is our sheilde & our buckler, our helmet of saluation, our castle, and house of defence: he couereth vs with his winges, and we are safe vnder his feathers: his faithfulnessse and his trueth doth still preserue vs. For all these dangerous dartes, and a thousande more, are nothing to his power, their force is lesse, and their violence is weaker then straw or stubble to the furnace.

Now therefore, marke now these darts are dashed. Gods iustice in deede was gon out, it could not be reuoked. Man must keepe his law, or man must die an eternall death. Hereupon it pleased Christ to become man for our sakes,

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sakes, and so as man, to satisfie the Law
of God for our sinnes, that Gods truth
might not be altered. No Angell or
Saint could be our sauiour in this case,
but man who had offended God. Now
man of him selfe being too weake to
beare this heauie burthen, Christ was
God and man, that so he might suffer
as man, and saue as God. Our media-
tour was God and man. Man and God
were foes: and therefore, being God
and man, he reconciled man to God.
And as the first *Adam* by transgressing,
brought death vpon all: so the seconde
Adam through obeying, brought life
to all beleeuers. Gods purest iustice
could not exact the thing which he ful-
filled not: it required the fulfilling of
the Law. This he accomplished, being
the ende of the Law and the Prophets.
He was the very substaunce of all the
Ceremonies, and the body of all their
shadowes of the Law. He was circum-
cised, he payd tribute, he was obedient
in

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in all thinges, and was vnder the Law: so that his comming was not to breake, but to fulfill the Law. It required perfect holinesse in man: he therefore was a man without sinne, conceaued by the holy ghost. And therefore he is not afrayde to say to the faces of his foes, *Which of you can rebuke mee of sinne?* Yea, the Iudge him selfe that condemned him, washed his handes, as a witnesse of his cleannesse, *I finde no fault in this iust man.* True therefore is the saying of the Apostle, *That he was made sinne for vs, that knew not sinne, that we should be made the righteousnesse of God through him.* He is truely called the *Pascall Lambe*, most pure and vnspotted, that taketh away the sinnes of the worlde. To him al the Prophetes beare witnesse, that iustly through his name is preached the remission of sinnes, and that there is no other name vnder heauen by which we can be saued. Thus he fulfilled the law for man, being man him selfe: his obedience

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W. lience was most perfect, he left nothing
ke, nfulfilled. And as he kept the Law,
er, which man had broken, so likewise he
was did pay the penaltie for his trasgression.
the The breach of the Law, was the curſſe
not of God, and eternall death: He there-
es, fore became accursed, and susteyned
ca, death, even the death of the Crosse, ac-
ed, cursed of God: And so by death over-
of came death, & by this cursing brought
ust the blessing of God vpon vs. He can-
he celled the handwriting and obligation
as, that the Deuill, and Law had layde a-
ide gainst vs: he nayled them to his Crosse,
He and made it voyde. So that now the
ost faithful may triumph through Christ.
ay Death being swallowed vp in victorie,
he they may boldly exceleayme and say.
ly O Death where is thy sting? O Graue where
e- is thy victorie? For the sting of death be-
no ing sinne, and the strength of sinne be-
ve ing the Law: and both sinne and lawe
w being taken away through Christ, there
e- is no condemnation that now remay-
ce neth.

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neth. And therefore thanks be vnto
God, who hath giuen vs the victorie
through Iesus Christ our Lord. For
he hath taken our sinnes vppon his
backe, he hath satisfied the Lawe of
God, not for him selfe, but for vs.
Hee dyed, that wee might liue: hee
was accursed, that wee myght be blest
: hee was buried, that wee myght
rise from our graues: hee descended
into hell, that wee myght ascende into
heauen: his righteousness is our right-
eousnes, and our sinnes are his.

This exchange dyd he make for
our sakes. And therefore through him,
by fayth (being dead in our sinnes)
we are reuiued, quickened, and streng-
thened. All his merites are reputed
vnto vs, as though they were our
owne, and our sinnes are truely his:
for which he suffered and satisfied, to
the vttermost. Christe is our onely
Sacrifice, the fountayne of grace and
vertue, the portion of our inheri-
tance,

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ance, our righteousnesse, wyfedom,
atisfaction, and redemption: our
Foore to heauen, the way, the trueth,
and the lyght, our attonement vnto
God, our Sheppard, Maister, Lord and
King.

To be short, he is all in all to vs, that
is nothyng. This our Christ hath
brogated the Lawe, and hath redde-
med those that were vnder the Lawe,
and he him selfe is the ende of the
Lawe: and that which the Law could
not doc, he hath accomplished.

And therefore, O Deuill, let Gods
people goe, for the Lawe cannot holde
them. And therefore, O Death, yeelde
up thy power: thy sting and strength
is nothyng, the Lawe being fulfilled,
and sinne remoued.

The seede of the woman hath bru-
sed the Serpentes head. Christ hath
redde Captiuitie captiue, and giuen
gyftes to men. He hath reconcyled
and made as one, all thynges both
in

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in heauen and earth, he hath plucked
downe the partition wal, in abrogating
through his flesh the hatred that remay-
ned. There is neither *Iew*, nor *Gentile*,
bound nor free, *Scithian* nor *Barbarian*,
for all are one in Christ. He hath made
the Wolfe to dwell with the Lambe,
and the Leopard to lie with the Kid: he
hath made the Calfe, the fat Beastes, the
Lions so tame, that a litle chylde may
leade them, the Cow & the Beare with
their young ones, not onely feede but
lie togeather, the sucking Chylde doth
play vpon the hole of the Aspe: yea
even the weaned child most safely put
his hand into the caue of the Cocke-
atrice: Christ hath now dissolued the
workes of the Devill, and broken his
snares a sunder, that all beleeuing sin-
ners should be made righteous by him,
wayting for eternall lyfe. He hath ope-
ned the eyes of the blinde, and brought
the prisoners from their dungion, and
them that sate in darknes, hath he placed

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in light. To conclude, By his death and
passion, he destroyed sinne, and so was
death in the same victory maymed. For
sinne is the sting of death. And when
death had lost his sting, & was conque-
red in Christs resurrection from death;
Satan also lost his strength and power,
which rested onely on them which
through sinne were in danger of death:
For the wages of sinne is death. Finally,
because hell only deuoureth them that
through sinne and death are slaues to
Satan: It foloweth that the other three,
were by him so mightely vanquished,
that hell also with all the danger thereof
was subdued, and we deliuered from at
their tirrany, according to the saying of
Zacharie, He hath performed the oth which
he sware, to deliuer vs from our enemies,
that we might serue him without feare.
Now then, all we which beleue, are
freed from the slauerie of sinne, king-
dome of the deuill, gulfe of hell, and
chaynes of death. So that hencefoorth
death

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death is no death to Gods chyldren through Christ, but great aduantage: and appoynted for a passage to a better lyfe. And therefore though wicked reprobates tremble at the name of death, (to whom they are in thraldome) yet Gods chyldren (being conquerours through Christ) may well triumph: for now through him, we haue an entrance made to heauen, and death is the very doore to life, a passage out of this world to the Father, from the prison of this body to goe to Christ. It is a returning to our heauenly countrey: from which we were exiled. And this is the cause why the godly sigh and sorrow, to be loosed, and to be with Christ, being subiect to sinne. And heere let vs note, that whereas death is a dissolution of the soule from the body: that therefore the body is nothing els but a prison, in which our soules are bound. And he that desireth to liue, is like a madde Prisoner, that is delighted in his giues, that

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that may be free from his fetters, and
cares not : that may go out of the layle
and will not. Wherefore we must con-
sider of Death, not as it seemes in it
selfe, but as it is Christ, naturally we co-
uet to be, and consequently we shunne
Death, which depriues vs of our being.
Death is horrible to the best, for a
while, because it is repugnant to their
nature: but on the other side, we see how
we are held as in a prison, so long as this
body of sinne compasseth vs about.
Therefore wee ought to long for the
euerlasting life which is promised vs
after death (for when wee drawe to-
wards death, then come we nigh vnto
it, and Death is the very gate of life) af-
firming our selues, that for asmuch as Je-
sus Christ hath passed the same way, we
neede not be afraide that Death shall
ouercome vs, for it is through him, a re-
bated and blunted sword, whose point
is broken, whose edge is taken off, so
that it cannot hurt vs : and although it

E

drawe

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drawe some bloud of vs: yet notwithstanding the same shall be but to purge vs, and rid vs of all our diseases.

Since therefore wee haue learned what Death is in it selfe, and what in Christ, and knowe the worst: since Death is aduantage to the faithfull, and the very high waye to heauen: let vs learne how to prepare our selues thereto, which is the last thing which I promised to performe.

First therefore in this our preparation, let vs arme our selues against these temptations, with which both diuell, world, and flesh, will mightily assaile vs. What man (saith the deuill) wilt thou dye? why then, beholde the company of thy sinnes, the wrath of God, the graue, and hell are ready to deuoure thee: the Law is thy Iudge which doth condemne thee. To these temptations of the deuill we must oppose Christs righteousnesse, satisfactions, and merits, in which God holdeth himselfe fullye appea-

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appeased: The world it setteth abroche
his baites. What, wilt thou dy (O man)
why see thy goodly buildings, thy bags
of golde, thy landes and liuings, thy
rents and reuenues, thy pastime and thy
pleasures, thy Iewels, and thy treasures,
thy delights, and all that thy heart desi-
reth. In deed, O worlde, this felicitie is
good: but yet no otherwise then it stan-
deth with the fauour of God, it is to be
kept; but yet so farre foorth, as by the
keeping of it we loose not God: and
yet we see the vanitie of thy pleasures,
the frailtie of thy glory, and the fickle-
nesse of thy goods, are therefore no-
thing in respect of the ioyes of heauen,
and happy lyfe, which after death I am
sure to haue. Wherefore I desire to be
dissolued, and to be with Christ: in
whom, are hidden all the treasures of
God, who is the keeper of our life. For,
this our life which now we lead, is no
life in deed (but a death) for wee are
dead, and our lyfe is hid with God in

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Christ, we walke by faith, and not by sight: yea, so long as we are at home in this our body, we wander and go astray from God our Lorde.

And O thou worlde (which allurest me so to loue this life) What is thy wages? If I should serue thee, I am sure to be a foe to Christ, who loues thee not, who prayeth not for thee, whose kingdom is not of thee: and therefore to loue thee, is to hate my God: which to doe, is worse then death. Thy rewarde I knowe is nothing but nakednesse: for naked I came vnto thee, and naked I shall goe from thee. And therefore I am willing to forsake thee, and desire to be losed, and to be with Christ; who will couer my nakednesse with the robes of his righteousness: lastlye comes the flesh with trembling and quaking.

And wilt thou die (O man?) why, see thy friends and thy family, thy wife and thy children, thy father, and thy mother weepe

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weepe and wayle, crye and call vnto thee, and wylte thou depart thus? wylte thou needs go from them? But O thou flesh, fight not thus against my soule; it is good in deede to tarry still amongst our friends, yet so that wee abide not there in Gods displeasure, and hereafter to dwell in hell with the diuels, in fyre euerlasting. There is nothing vnder God, but it may be kept, so that God (being aboue all thinges which wee haue) be not lost. He that loues, father or mother, wife or children, &c. better then Christ, is not worthy of his presence. And therefore though they lament the losse of my life, yet can they not redeeme it: for what man is he that liueth, and shall not see death. And shall he deliuer his soule from hell; No, no, neither riches, nor strength, neither power, nor pollicie, can preuaile in this point: for whether we sleepe, or whether we wake, we drawe towards death. God hath set vs our bounds, which we

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cannot passe: and as the greene leaues
in a thicke tree, some fall, and some
growe: so is the generation of fleshe
and bloud, one commeth to his ende,
and another is borne: wee came not
altogether, neither must wee returne
altogether.

Therefore (O flesh) be content. O
my friends be quiet, for needes vvee
must departe: yet to meete againe vvee
are sure. And in going from you (my
fleshy friends) I goe to the Saintes of
heauen, to the mounte *Sion*, and to the
cittie of the liuing God, the *celestiall*
Ierusalem, to the companie of innu-
merable Angels, to the assemblie and
congregation of the first borne, and
to God the Iudge of all, and to the
spirites of iust and perfect men: I know
that so long as I am in this flesh, I can-
not please God: and therefore I desire
to be losed, and to be with Christ. We
haue heere no continuing cittie, wee
looke for one of God. And I know, if
this

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this my earthly house of this tabernacle, be once destroyed : I shall haue a building giuen me of God , a house not made with handes , but eternall with God in heauen . Marke, our bodies be earthly houses : *Dust thou art, and into dust thou shalt returne againe.* They are as Innes , wherein wee sojourn for a season : they are as tabernacles set vp for a time, and quicklye to be remooued : (being without foundation) our bodies are like an olde ruinous cottage , still in danger to fall. *Dauid* counted himselfe a stranger vpon the earth, and a sojournour, as all his fathers were.

Hereof *Abraham* obeyed God, to go whither hee would : hee abode in the lande of Promise, as in a strange country, as one that dwelte in Tents . For hee looked for a cittie hauing a foundation , whose builder and maker is God . *Iob* called this our body a house of claye : therefore the godly grone in

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this tabernacle (being loded with corruption) that this mortalitie may bee swallowed vp of lyfe: flesh, and bloud cannot enter into the kingdome of heauen. Gods children therefore are greeued (not because they beare about their bodies, (for it is a greefe to them to lay them downe) no, they sigh for this, to be clensed from their sinnes. *Wretched man that I am (saith Paul) who shall deliuer me from this bodye of sinne*. And therefore we ought not to long for this present lyfe, which indeed is but an Image of Death: but rather loathe it, that wee may bee vnladen of our sinnes.

This preparation to dyc, perteyneth vnto all: for neither riche, nor poore: olde, nor yonge: Prince, nor people: Death lets escape. It respecteth no person, no sexe, no age, no condition, no estate whatsoeuer, no power, no riches, no learning; no pollicie, can resist it. There is no remedie for this sicknesse,
no

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no phisicke to be found against it. It is the way of all the worlde: it is an Axe that heweth downe, not onely the low shrubs and Ofiers, but also the great Elmes and Okes: yea, all the high and tall trees of *Lebanon*. The dayes of man are but as Grasse, and as a flower of the fielde: in the morning it is greene, and flourisheth; but in the euening it is cut downe, dried vp, and withered. Wee bring our yeares to an end, as a tale that is tolde. Our life is like a stage, on which men play theyr partes, and passe away.

Man is like a thing of naught, his dayes are lyke a shadowe. God biddeth *Esa* to crye, that all flesh is grasse, and all the grace and goodlinesse thereof, is but as a flower of the field. O that the Lorde would open the eyes of all, to see themselves in this bright Glasse. What? are we all but grasse? and shall we wither as Haye? alas wee cannot so perswade our selues: for if we could,
it

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it would plucke downe our pride, and
set our loftie lookes aside . It woulde
then shorten soone our ruffes so long,
and make our monstrous attire more
modest. It would mittigate our mad-
nesse, and make vs humble mynded: we
would then throwe downe our selues
with *Abraham*, and say to God, *We are
but dust, and ashes* : this is a common
case, that all flesh is dust. Now for avoy-
ding extreame sorrowe, (vvhich at the
houre of death will mightily assaile vs)
Let vs against that time bee euen with
the vvorlde , at agreement with our
brethren, & especially with our owne
conscience, which then most straightly
will accuse vs . The conscience is lyke a
Chrystall Glasse, wherein (if vve vvill)
vvee may lyuely viewe our selues . It
vvill shewe euery thing that is amisse
in soule and body.

Let vs therefore take our spundg in
hand, to clense our spots : to wit, true
faith in Christ, and good fruites that
fol-

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followe it, that so being at one vvith the vvorlde, in charitie vvith our brethren, and cleane in our conscience through Christ: vve may be ready to goe the waye of all the vvorlde. And that this our iourney may bee more easie, and this rough waye (as it seemeth to the flesh) more plaine: let vs arme our selues vvith these contemplations vvvhich shall followe; let vs saye vnto our soule: Why art thou so sad, and why art thou so disquieted vvithin mee. Put thy trust in God, vvvhich is the helpe of my countenance, and my God.

Why should a Christian man so feare the force of Death, vvvhose sting is quite destroyed? Can Death depriue him of Christe, vvvhich is all his comforte, ioye, and lyfe? No, but Death shall delyuer him from this mortall bodye full of sinne and wickednesse, vvvhich beateh downe the spirite. Faine vvould this fleshe make
strange

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strange of that which the spirite doth
imbrace.

O (saith a godly martyr) how lothe
is this loytering sluggard to passe forth,
and goe forward in Gods pathe to
heaven. So that were it not through
the force of faith, plucking it forward:
and the bridle of Gods most sweete
promises, and of hope pricking on be-
hinde, great aduenture there were of
fainting by the way. Who would bee
sorry to forsake this lyfe, which cannot
but bee most certaine of eternall lyfe?
Who loueth the shadowe better then
the body? Who can loue this lyfe, but
they that regarde not the life to come?
Who can desire the drosse of this
worlde, but such as be ignorant of the
treasures of euerlasting ioy in heaven?
I meane, who is afraide to die, but such
as hope not to liue eternally.

A greater token (next faith in Christ)
there is not of our election, then not
to stand in feare of Death, which lyke a
Tayler

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Taylor putteth off our ragges, and arrayeth vs with the royall robes of immortallitie, incorruption, and glorye. Shall the brute beastes, and sencelesse creatures (being subiect to vanitie) grone in their kinde for the redemption of the sonnes of God (at what time they shall be freed from their flauerie, and shall wee, which are indued with reason (yea and aboue reason inlightened) with Gods holy spirite (especially, when it standeth vpon a ioyfull being, and euerlasting dwelling with God in heauen) shall wee not, I say, lift vp our mindes beyond this rottennesse of earth.

And therefore, that these thinges may pearce the deeper: let vs briefely consider (for a conclusion of all) what this lyfe is that we so loue: what death is that we so feare: and vwhat is prepared for vs after death, vvhich wee so little regarde. Which three considerations (for the most part) I haue rather
partly

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partly collected out of others, then added of mine owne: for that they are so ready at hand, and fit for my purpose: yea and so exquisite in themselves, as that my paines should be but superfluous to trouble my selfe with studying any further for this conclusion.

First therefore, concerning this life, you know it is full of misery, vanitie, vexation and vvoe. It is a plaine exile from God: for if heauen be our countrie, vvhath is this earth, but a place of banishment?

If the departing out of this vworld, bee an entring into lyfe: vvhath is this worlde, but a graue wherein wee are buried: vvhath is it else but to bee drowned in Death? If to bee deliuered out of this body, is to be set at perfect libertie: what is this body else, but a prison, a layle, and a dungeon? If to enioy the sweete presence of God, be the highest felicitie: why then, to bee kepte from it, is it not the extreamest
misc-

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miserie? And certainlye till wee bee
escaped out of this lyfe, vve vvander
abrode from the Lorde.

If vvee consider, that this vnsted-
fast, faultie, corruptible, frayle, wythe-
ring, and rotten Tabernacle of our bo-
die, is therefore dissoluted by Death,
that it afterwarde maye bee restored
again, into a stedfast, perfect, vncor-
ruptible, and heauenly glorye: shall
not faith compell vs feruentlye to de-
fire that vvhich nature feareth? If we
consider that by Death vvee are called
out of banishment; to inhabite our
Countrey: yea, our heauenly coun-
trei: shall vve obteyne no comforte
thereby?

Alas, this our vvretched lyfe, is a
vapoure, a smoake, a shadowe, a
warre-fare, a Wildernesse, a vayle
of vvretchednesse: bwherewith wee
are compassed about on euerye side,
vvith moſte fyerce and fearefull ene-
mies.

And

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And should vve desire to dwell heere? should vvee lust to lyue in this lothesome and laborious lyfe? should vvee wishe to tarry in this vvretchednesse? should vve haue pleasure to remaine in this perilous estate? *Daniels Den* is not so dreadfull, as is this dungeon vvee dwell in.

Secondly, concerning death (as you haue partly heard) vvhat is it now else, then a Waspe vvithout a sting, a sword vvithout an edge, a dagger vvithout a pointe? What is it else now to all Gods children, then the dispatcher of all displeasures: the ende of all our trauels, the doore of heauen, the gate of gladnesse, the porte of Paradise, the haue of health, the rayle of rest, the entrance of felicitie, the ende of all miseries, and the beginning of all blessednesse. It is the very bed of Downe (saith a godly Father) and therefore vvell compared to a flecke for the dolefull bodies of Gods people to rest in: out of the vvhich

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which they shall arise and awake most
fresh and lustie, to lyfe euerlasting. It is
a passage to the father, a chariot to hea-
uen, the Lordes messenger, a leader vn-
to Christ, a going to our home, a deli-
uerance from bondage and prison, a
demission from warre, a securitie from
all sorrowes, and a manumission from
all miseries: So that the very Heathen
in some places, did cause the day of
their death to be celebrated with mirth,
melodie, and minstrelsie. And shall we,
which are Christians, be dismaide at it:
should we be afrayde of it? Shoulde
such a friende as it is be vnwelcomed?
should the foulnessse of his face feare
vs from his good conditions? should
the hardnessse of his huske hinder vs
from his sweete curnell? should the
roughnessse of the tyde, tye vs to the
banke and shore? there to bee drow-
ned, rather then the desire of our home
drive vs to got aboard? should the

F

hard-

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hardnesse of the saddle, set vs on our feete to perrishe by the waye, rather then to leape vp, and endure the same a little, and so bee where wee woulde bee.

Lastlye, touching the lyfe prepared for vs after death: if I should go about to expresse it, the more I should so doe, the further I should be from it. For the eye hath neuer scene, nor the eare heard, nor the heart of man can euer conceiue, the ioye, mirth, melodye, pleasure, power, wealth, riches, honour, beautie, fellowship, dainties, odours, glorye, wisdom, knowledge, treasures, securitie, peace, quietnesse, and eternall felicitie, which the faithfull shall haue, and enioye, worlde without ende: with God the Father, the Sonne, and the holyc Ghost, with Angels and Arche-angels, Patriarches, and Prophets, with Apostels and Euangelists, the martyrs, and confessors, and
with

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With all the Saintes of God in the Pallace of the Lorde, in heauen the kingdome of God, the glorye of the Father.

O woe to the blyndnesse of our eyes, that wee see not this: woe to the hardnesse of our hearts, that feelee not this: woe to the deafenesse of our eares, that heare not this in such wise as wee should doe: where, through wee might bee so farre from fearing Death, that rather wee should wishe it, crying with *Simeon*: *Nowe let thy seruante departe in peace.* And with *Dauid*: *When shall I come and appeare before thee? Woe is me, that my habitation is thus prolonged.*

But alas, great is our vnbeliefe, full fainte and weake is our fayth: or else nighte and daye, teares and cryings shoulde bee our Breade and Drinke, whilest it is sayde vnto vs: *Where is your God?* We should rather wish

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to bee doore keepers in the house of the Lord, then to dwell in these vngodlye tents : for one daye in his courte, is better then a thousand.

It is a token of little loue to God, to be so lothe to goe vnto him when hee calleth. Heerein wee ought to lament the weakenesse of our faith : and seeing our neede, to prepare for remedye against the time of neede, and to begge of God his ayde, strength, and comforte, against the pinche : which vndoubtedly, (If wee aske with faith) we shall obteyne, and fynde his promise true.

Thus to knitte vp all, (least I should seeme to tyre you) my promise (I trust) in some sorte is performed, touching this shorte discourse : wherein I haue rather tyed my selfe to the matter, then my methode. I alwayes preferre the substance before the shadowe : and thus I commende you to the Lorde,
be-

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befeeching him for Christes sake, to
keepe vs, foules and bodies to his king-
dome and glorye : and to leade vs, or-
der vs, and dispose vs, as he will in all
thinges, in all places, and for euer : that
at the length we may come whither
we would : that is, into his owne
blessed presence and fruition
of immortallitye, with
Christ and his Saints,
worlde without
ende.

A M E N.

